THE REFORMATION Of the Church of England

Justified, according to the Canons of the Council of NICE and other General Councils, and the Tradition of the CATHOLICK CHURCH.

Being an

ANSWER to a Paper Reprinted at *OXFORD*, called [the SCHISME of the CHURCH of *ENGLAND*] Demonstrated in four ARGUMENTS, formerly Proposed to Dr. *GUNNING* and Dr. *PEARSON* the late Bishops of *ELY* and *CHESTER*, by two Catholick Disputants, in a celebrated Conference upon that Point.

In which Answer the unworthy and false dealings of the PAPISTS are shewed, and the Charge of SCHISME returned upon them, and the CHURCH of *ENGLAND* proved truly CATHOLICK and APOSTOLICK in her Doctrine and Constitution.

[Wm Sancroft D.D.]

CAMBRIDGE,
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To the Reader.

READER,

THOU hadſt not now been troubled with the following Papers, if a Relation of part of a pretended Conference with Biſhop Gunning, late Lord Biſhop of Ely, and Biſhop Pearſon, late Lord Biſhop of Cheſter, had not bin afreſh Reprinted at Oxford, and ſent abroad into the world as a piece unanſwerable by theſe two Eminent Prelates of our Church. In which, thô there be nothing new and which has not been long ago anſwer'd, yet to ſatisfie the World about the Truth of that Matter, and to remove any prejudice that ſome might otherwiſe conceive concerning theſe Learned and Pious Biſhops, I will give a ſhort account, as near as I can, at this diſtance of time of the Matter of fact, and then proceed to a particular Anſwer to the ſeveral Arguments in order as they lie. The Conference was managed in writing about 30 Years ago, and by mutual agreement nothing was to be made Publick without the allowance and conſent of both Parties: But ſuch was the diſingenuity and unworthineſs of one of the Romiſh Diſputants, that contrary to the Faith and Promiſe he had made, he ſets forth a Book, and pretends it to be an account of the Conference with Biſhop Gunning and Biſhop Pearſon, when he had left out, changed, and miſplaced Matters as he pleaſed himſelf; inſomuch that his Partner was very much aſhamed of his diſhoneſt and unfaithfull Dealing, and did utterly condemn him for what he had done, and renounced his having been engaged in approving or conſenting to ſuch a baſe and

disingenuous proceeding, and did openly own and acknowledge so much to the Persons concerned. An account whereof was given to the World by Mr. Thomas Smith *of* Christ College *in* Cambridge, *in a little Book called a* Gagg for the Quakers, *with an Answer to Mr.* Denn's Quaker no Papist. Lond. *Printed for* J. C. *and are to be sold near the North door of St.* Paul's Churchyard. 1659. "----*That which follows in your* "*Book about Mr.* Gunning *and Mr.* Pearson, *who dis-* "*puted against the* Romanists, *all who know these Mi-* "*nisters, know to be superfluous and frivolous. How-* "*ever I think fit to tell you, the* Romanist *who put* "*forth an Edition* [*of that Dispute*] *hath so changed,* "*transposed, added, diminished, and made of it what he* "*list, that I believe it will be as soon owned for your* (*I* "*mean not* J. S. *but* H. D's.) *Conference, as Mr.* Pear-"*son's or Mr.* Gunning's. *I must now tell You further* "(*what You have bin of't enough told*) *that that Rela-* "*tion can not expect to be regarded by Mr.* P. *or any sober* "*Person, which is disclaimed and disowned by Three of the* "*Four who were Disputants,* viz. *by both the Protestants,* "*and half the Papists. But chiefly I must entreat You* "*to consider whether the inserting above* 200 *Lines at a* "*time as a part of the Conference, which never was* "*part of it,* (*besides all professed Additions*) *secondly,* "*whether the leaving out whole Sheets of the Prote-* "*stants, which the Papists thought too hard to answer,* "*and thirdly, the scarce suffering any one Argument* "*and Answer of both to come together, but casting usu-* "*ally parts of the same Paper of Mr. G. many score* "*leaves asunder one from another, be not a scandal* "*that any Christian would desire might be cover'd with* "*silence? And I would gladly know from any ingenu-* "*ous Person, whether this might not be Answer enough*

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"to a Book put out at the charge of the Romaniſt's "own Purſe and Conſcience. A Diſcourſe, by being "mangled, rendred ſo unintelligible, that ſcarce any "Man ever read it over or will.—Reverend Mr. Wil-"liam Moor the deceaſed Library Keeper, was perſwaded "by J. S. to read one leaf, but profeſſed before many "Witneſſes he would not read another if you would give "him the whole Impreſſion, becauſe it was ſo unintelli-"gible for the cauſes above mentioned.

This account was thought ſufficient to ſatisfie the World that the Relation of that Conference ought not to be regarded, and that it needed no other Anſwer.

But perhaps ſome will demand why was not the Conference then Printed whole and intire? Now, the reaſon of that was becauſe the Popiſh Adverſary did run all the Diſpute into obſcure and Metaphyſical Nicetie's, that few could underſtand, and fewer would take the pains to read it, and ſo it was not thought fit, and a needleſs charge to trouble the world with it. Beſides, both the Biſhops did tell their Friends, when they diſcourſed with them about a fuller Anſwer, that they thought it altogether unneceſſary, becauſe though the Diſpute were mangled and miſrepreſented, yet that which they had Printed was ſtill unanſwered by them, and unanſwerable by any of their Party; and they were perſwaded that all Men who would carefully read the Book, would be of the ſame mind. And as for this Paper that is added, at the end of the pretended Conference, and now Reprinted at Oxford, the Author do's not ſo much as ſay, that it was part of their Diſpute, but a pure Addition of his own, wherein they were no more concerned than other Divines, and they did not think they were bound to anſwer whatſoever he ſhould afterwards write and publiſh to the World; and yet this Oxford Paper would without any ground, or the

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least colour, impose upon the World, that this is a part of that forementioned Conference. Neither did the Cause it self, or the state of Affairs then require any particular Discourse upon that subject, the Books of Bishop Ferne, *Archbishop* Bramhall, *Dr.* Hammond, *and Dr.* Heylin, *being then in every bodies hands, wherein they had fully vindicated the Church of* England *from any imputation of Schisme; and the Learned Men of that time were so well satisfied with what they had written, that it was needless to trouble the World upon that account. But now 'tis expected every thing that peeps out should receive a due Answer, I have therefore endeavour'd to prove from truly Catholick Principles (such as our Adversaries themselves can not gainsay) that not only the Doctrine and Constitution of our Church is most sound and Catholick, but even the Order of our Succession, and the Method of our Reformation was truly Regular and Canonical, and that all the Author's own Arguments do return upon his own Head, and evidently prove himself, and other* English *Papists, guilty of Schisme.*

An ANSWER to a Paper called the Schism of the CHURCH of ENGLAND demonstrated, &c.

IT has been the constant Profession of the Church of *England* that the Word of God interpreted by Catholick Tradition and a truly Oecumenicall Council (not a Patriarchall one of a few *Italians* in the *West*) ought to be hearkened to in Matters that concern the Peace and Unity of the Church. And it has been also frequently and learnedly proved by our *English* Bishops and Divines, that the Points in difference between the Church of *England* and the Church of *Rome*, are so far from being Matters of Faith, that they are modern errours imposed upon the Christian World, besides, and contrary to the determinations of General Councils and Catholick Tradition, so that our dissent about them, from the *Roman* Church can be by no means accounted Heretical or Schismatical, but all these Arguments urged by the *Oxford* Paper, will evidently prove that those Bishops, Priests, and Laymen that set up Altar against Altar, and hold separate Congregations in opposition to the Church of *England*, do break the order of Catholick Communion, & are guilty of Schisme.

Concionatores imprimis videbunt ne quid unquam dicant pro concione quod à populo religiosè teneri & credi velint, nisi quod sit consentaneum doctrinæ Veteris & Novi Testamenti, quodque ex illa ipsa doctrina Catholici patres & veteres Episcopi collegerint. Now their sense does no where appear more undoubted then in the decrees of General Councils, and in the Practice and Tradition that was generally allowed in the Primitive Church.

Synod. Lond. A. 1571. C. *Concionatores. Firmil. Ep. ad Cypr. inter Ep. Cypr. n.* 75. *Contra Ep. Step. Papa. Eos qui* Romæ *sunt non ea in omnibus observare quæ sunt ab origine tradita, & frustra Apostolorum auctoritatem pretendere. Vide Concil. Trull. Can.* 12.

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ds can. 55. Where the Church of *Rome* is commanded by name to amend some Errors which yet she has never done; so the Church did not think the Bishop of *Rome* had authority to give Laws to her, but was himself bound to submit to the Canons, and the Order of the Church.

But before I apply my self to return an Answer to the several Arguments, it will be requisite to give a short account of the Reformation.

See the subscript. to a book called the *Institution* of a *Christian Man.*

In the Reign of *Hen.* 8. there was an Assembly held, the Determinations whereof are now extant, and to be seen, wherein the Archbishops and Bishops, Bishop *Bonner*, and *Gardner*, *Voysey*, *Heath*, *Tunstall*, amongst the rest, did declare that the Bishop of *Rome* ought to have no jurisdiction here in *England*, but the Archbishops and Bishops and the National Church had Power to order all Matters within themselves without the concurrence of the Pope, so as they did keep to the Faith and Unity of the Catholick Church; and for this they alledged the Authority of the Council of Nice, and other General Councils.

Instit. of a Christian man. Londini *in ædibus* Thomæ Bertleti *Regii impressoris* A. 1537. *p.* 47, 48. Acts & Mon. *v.* 2. *p.* 346. dedicated to the King *H.* 8. by *Thomas* Archbishop of *Canter.* and *Edw.* Archbishop of *York*, and all other Bishops, & Prelates, & Archdeacons of this Realm.

And as for the bysshoppe of Rome, it was many hundreth yeres after Christe, before he coude acquire or gette any primacy or gouernance aboue any other bysshoppes, out of his prouince in Italie. Yf he the whyche tyme he hath euer vsurped more and more. And though some parte of his power was gyuen vnto hym by the consent of the emperours, kynges, and princis, and by the consent also of the clergie in generalle coumcelles assembled: yet surely he atteyned the moste parte thereof by meruayloug subtilitie and crafte, and specially by colludynge with greatte kynges and princis, sometyme trayninge theym into his deuotion, by pretence & colour of holyness and sanctimonie, and some tyme constrayning them by force and tyranny. Whereby the sayde bysshoppes of Rome aspired and arose at lengthe vnto suche greatnes in strength and auctoritie: that they presumed, and toke vpon them to be heddes, and to put lawes by their owne auctoritie, not onely vnto al other bysshoppes within Christendome, but also vnto themperours, kinges, & other the princis and lordes of the worlde, and that vnder the pretence of the auctoritie committed vnto them by the gospell. Wherin the saide bishops of Rome do not onely abuse, and per-

peruerte the true ſenſe and meaning of Chriſtis woꝛde: but they doo alſo cleane contrarie to the vſe and cuſtome of the primitiue churche. and alſo do manyfeſtly violate as well the holy canons, made in the churche immediately after the tyme of the apoſtels, as alſo the decrees and conſtitutions made in that behalfe, by the holy fathers of the catholike churche, aſſembled in the fyrſt general councels. and finally they do tranſgreſſe theyr owne profeſſion, made in their creation. For all the byſhoppes of Rome alwayes, whan they be conſecrated and made byſhoppes of that ſee, do make a ſolemne profeſſion, and vowe, that they ſhall inuiolably obſerue and kepe all the ordinances, made in the eight fyrſt general councels, amonge the whiche it is ſpecially prouided and enacted, that all cauſes ſhall be fynyſhed and determyned within the prouince, where the ſame be begon, and that by the byſhops of the ſame prouince. and that no byſhop ſhall exerciſe any iuriſdiction out of his owne dioceſe or prouince. and dyuerſe ſuche other canons were then made and confyrmed by the ſayd councels, to repreſſe and take away out of the churche, al ſuche primacy and iuriſdiction ouer kinges and biſhops, as the biſhops of Rome pretend now to haue ouer the ſame.

Can. Apoſt. 34. *Concil. Nicen.* c. 4. 6. *Concil. Antioch.* c. 9. *Con. Conſt. p.* 1. c. 2. *Con. Eph. c.* 8. *Con. calced. c.* 28. See the Popes Oath, *diſt.* 16. c. 8. *ſancta octo*, &c.

In the Reign of King *Edward 6.* The Biſhops and Clergy having free Liberty to meet and debate of Matters of Religion without the Pope; did find other abuſes and corruptions beſides that of the Pope's Uſurpation over the Governours of the Church, and did in the Convocation 1552. eſtabliſh Articles of Religion, a publick Liturgy, and Book of Ordination, the ſame in ſubſtance with thoſe that are now in uſe amongſt us, and the Archbiſhops and a far major part of the Biſhops were conſenting thereunto, not above 5 or 6 were diſplaced for their diſorderly behaviour and diſſent from their Brethren, and others by the Metropolitan and Biſhops of the Province Ordained and ſettled in their Biſhopricks according to the uſual cuſtome of that time, as all Hiſtorians, and our very Adverſaries are forced to confeſs.

See Dr. *Heylin's* Reform. Vindic. Dr. *Burnett's* Hiſt. of the Reform. part. 2. book 1. *p.* 195. Coll. of Record. *p.* 209. *n.* 55.

The Church of *England*, being thus regularly ſettled, was never from that time to this very day regularly

changed by any Canonical Authority, but has oftentimes been confirmed since, both by the Authority of the Convocation, and of our Kings and Parliaments, and consequently the present Bishops are Lawfull Pastours without any guilt of Heresie or Schisme, and all within their several charges are bound by the Council of Nice, and other General Councils, to live in their Communion, and to submit to them as those that are appointed by the Holy Ghost to direct and govern them in Matters of Religion, and all Neighbour Churches are obliged to allow us the Communion of coordinate Churches, and to own us as true Members of Christ's mystical Body The Holy Catholick Church.

The only Objection, of any Moment, that is made against this Regular Succession, is from the interruption it met with in the short Reign of Queen *Mary*: But when the Matter of Fact is looked into, it will appear that nothing which was done in her Reign will be any prejudice to our Succession, nor can by any means take off the Regular Settlement of the Church of *England* by the Convocation in King *Edward*'s Reign, but that the Acts thereof are still in force, except in some particulars which have been changed by Convocations afterwards. For the Synods which were held, and the Ordinations that were made in Queen *Maries* days were not carried on in a Regular Manner by the Archbishops and Bishops of the Province, but by the Authority of the Pope and those Bishops which were justly deposed and set aside, and so had no jurisdiction nor any right or title to exercise their Authority in this Realm, and therefore could give no Right to the Bishops, or Authority to the Decrees they ordained; and thô

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all the Art and Cruelty imaginable was uſed to cut off a future Succeſſion by burning, impriſoning and baniſhing the Lawfull Biſhops, yet it pleaſed God ſo to order it, that the major part of the Lawfull undoubted Biſhops, who were made in King *Edward*'s Reign, and which lived till Queen *Elizabeths* days, joyned again in continuing the Succeſſion of Biſhops, and reſtoring the Reformation ſettled in Convocation, which has been preſerved without interruption to this very day. And thoſe Biſhops that were ſet aſide in Queen *Elizabeths* Reign, were either juſtly depoſed in King *Edward*'s days, and never rightly reſtored, or elſe were ordained by them who had no Authority to give them juriſdiction in this Nation, and ſo had no further right than the Civil Magiſtrate could give, which the ſame Power had again taken away. So that the Ordination of Archbiſhop *Parker* was ſo far from being irregular, that it was made by thoſe who onely had proper Right and Title to Ordain; for the reſt of King *Edward*'s Biſhops being dead, the ſole Authority did Regularly devolve on the few that were left. And the Queen, the Nobility, and Gentry, the Clergy, and the Main Body of the Nation were ſo well ſatisfied of the unlawfull Authority of thoſe Biſhops that were ſet aſide, and the undoubted Right of thoſe who ordained Archbiſhop *Parker*, that of about 9400 Clergy, above 9200 did with great joy receive the Biſhops and the Reformation, and the reſt of the Nation, even thoſe that were formerly zealous for the Church of *Rome*,

Qui undecennium primum meminerunt Reginæ Elizabethæ *haud quicquam eo mitius vel remiſſius fuiſſe prædicabunt. Decimo tertio demum anno biennio ſcilicet poſtquam* Pius 5. *Bullam hanc ſuam parum piam miſiſſet atque ex ea boreales illæ turbæ extitiſſent; paulo tum factâ commotior, ut par erat ſtatuere cepit contra bullæ & tabellarios, ſed præterquam in eos nihil ſuperſtitionis veſtræ cauſa ſancitum eſt durius, &c. -----audi Philopatrum ipſum Jeſuitam Reginam de regni ſui initiis ſic alloquentem.* Dum initio Regni tui mitiùs aliquantò cum Catholicis ageres, dum nullum adhuc vehementiſſimè urgeres, nullum admodum preme-

res, vel ad ſectæ tuæ participationem, vel Fidei antiquæ abnegationem, omnia ſine tranquilliore curſu incedere videbantur, nec audiebantur magnæ querelæ, nec inſignis aliqua diſſenſio aut repugnantia cernebatur nec deerant (quanquam male) qui Eccleſias veſtras ut vobis placeant ac gratificarentur corpore ſaltem, etſi non animo frequentabant, *legis hîc Jeſuitico atramento depicta, ----puta minus hîc dici, plus intelligi.* Biſhop Andrews *Tortura Torti, p.* 148, 149.

Ita religio in Anglia *mutata, orbe Chriſtiano mirante quod tam facilè & ſine motu. Cambden. Elizab. p.* 36, 39.

Ex hac religionis mutatione ut obſervarunt politici Anglia *facta eſt omnium regnorum in orbe Chriſtiano liberrima-----& opulentior quam ſeculis ſuperioribus. p.*40.

did joyn with them in Prayers and Sacraments, and there was an Univerſal Agreement and concurrence in the Communion of the Church of *England* for 10 or 11 Years together; ſo that there was no other Penal Law but that of 12^{d} a Sunday to ſtir up lazy people to mind their Duty, and we might have continued ſo till this day in that happy Concord, had not the Pope Excommunicated and depoſed the Queen, and prohibited all her ſubjects under pain of an Anathema to own her Soveraignty, and ſubmit to the Biſhops of the Church of *England.* Upon which many ſeparated from our Communion, and have diſturbed our Government ever ſince. So that it is plain, the Schiſme is on the ſide of the Papiſts, who upon pretence of Papal Authority, did withdraw themſelves from the Communion of their own Biſhops, and make a formal diviſion in the Church, which was before united in Peace and Truth.

*Vid. Bull. Pontif. apud Cambd. p.*179.

But ſuppoſe there was ſome circumſtantial defect in the Succeſſion of ſome of our firſt Biſhops, as to matter of Form in the beginning of Queen *Elizabeths* Reign, after ſo many of their Predeceſſors had been unjuſtly turned out and deſtroyed in Queen *Maries* days, their misfortunes do not at all concern the preſent Biſhops of the Church of *England*; for if the Matter of our Reformation, and the Conſtitution of

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our Church be ſound and Catholick, (as it is beyond all poſſible contradiction) and the Conſecration of our Biſhops was valid as to the matter of Order, there being no Regular Succeſſion of Biſhops continued on by thoſe who were ſet aſide in Queen *Elizabeths* Reign (becauſe they knew it was in vain when they ſaw the Kingdom ſo well ſettled, and the People ſo unanimouſly joyning with the Reformed Biſhops) after all thoſe Popiſh Biſhops were dead, there could be nothing required in reaſon to give the Proteſtants a full Right and undoubted Authority, but the Reception of the Queen and the whole Kingdom, and that they had long before; and all the Biſhops for many Succeſſions ſince that time came into vacant Places, and the Biſhops that now are, were none of them born, and come into none but void places, and ſo are as firmly and Canonically ſettled as any Biſhops in the World.

This being the true account of the Reformation of the Church of *England*, I proceed now to conſider the Arguments in the pretended Conference with Biſhop *Gunning* and Biſhop *Pearſon* ſo many Years ago, and lately Reprinted by *Henry Cruttenden* at *Oxon*.

And firſt it begins with a Definition of Schiſme in this manner. "Schiſme is a Voluntary Separation "of one part from the whole, true, viſible [Hierar-"chical] Church of Chriſt: And then he goes on to a Syllogiſm in this manner.

Whoever make a Voluntary Separation of themſelves from the whole, true, viſible Church of Chriſt are Schiſmaticks.

But all thoſe of the *Engliſh* Proteſtant Party make a Voluntary Separation of themſelves from the whole, true, viſible Church of Chriſt. There-

Therefore all those of the *English* Protestant Party are Schismaticks.

He goes about to prove that we separate from the visible Church, because we separate from the *Roman* and *Greek* Churches, and all others in Communion with them, and this seems to be the full substance and design of the first Argument.

Now to avoid all doubt and entring into disputes about Foreign Churches, whose case is in some regard, much different from ours of the Church of *England*, I shall therefore, instead of the Protestant Party, proceed to answer for the Protestants of the Church of *England*.

I will not go to examine the definition of Schism, any one that desires further satisfaction about it, may look into the Conference it self, as it is printed, where it is learnedly and acutely examined by the Bishops themselves.

In answer therefore to the major proposition, it is so far from being true, that we separate from the visible Church of Christ, that we separate from no true Church or Society of Christians in the World. But to the better stating of this Matter, we must consider that there is a twofold Communion, one of coordination; and another of subordination. Churches coordinate *i. e.* of several Provinces, several Nations, and Countries owe no obedience one to another, and are not bound to observe the same Rites and Customs, and to agree in all School-disputes and niceties concerning Theological Opinions, no more than

Synod. Lond. *An.* 1603. c. 30. *Tantum aberat ut Ecclesia* Anglicana *ab* Italiæ, Galliæ, Hispaniæ, Germaniæ, *aliisve similibus Ecclesiis voluerit per omnia recedere, quicquid eas sciret tenere aut observare ut (quod Ecclesiæ* Anglicanæ *Apologia profitetur) ceremonias illas cum Reverentia susciperet quæ utra Ecclesiæ incommodum & hominum sobriorum offensionem retineri posse senserat, & in iis tantùm articulis à prædictis Ecclesiis dissentiret in quibus eædem ipsæ tum à pristina sua integritate prius desciverant, tum etiam ab Ecclesiis Apostolicis à quibus proseminatæ sunt.* That is, we only separate from, and reform their Errors, but do not separate from their Persons and Communion.

ſeveral Kingdoms are bound to have the ſame Laws and Conſtitutions. This is acknowledged by all ſober Divines in all Ages. Accordingly ſeveral Churches and Countries have had their peculiar Rules and Orders, ſtill living in Peace and Unity, and ſo might it be at this day, did not the Church of *Rome* by force and ſubtilty, go about to enſlave all Mankind to their private Errors and Impoſitions. As therefore ſeveral Kingdoms do maintain Peace and Unity one with another, and give all friendly Aſſiſtance if there be occaſion for their mutual happineſs and defence, and yet keep to their own Laws and cuſtoms in other matters; ſo thô we differ in ſome Opinions and Practiſes from *Rome* and other Churches, yet we retain that Chriſtian charity and reſpect for them which one coordinate Church or Kingdom ought to have for another, and ſo there is no Schiſme made at all by us, nor ſo much as any ſeparation but what diſtance of place and difference of circumſtances do neceſſarily make. Neither do we ſend emiſſaries abroad to withdraw their People from their Obedience, and ſet up Altar againſt Altar in a Schiſmatical manner, and I wiſh they could ſay as much, that they did not go about to diſturb our Peace and Communion.

But ſecondly, there is a Communion of ſubordination, that which all Biſhops, Prieſts, and all others owe, of ſubmiſſion to the Archbiſhops and Biſhops, *&c.* and to the Canons and Conſtitutions of each Province and Nation in all Lawfull things; and this is heartily done by all true Members of the Church of *England*; herein we follow the command of God, *Obey them that have the rule over you*; the command of the Council of *Nice* and other General Councils,

See how the Church of *England* does communicate with all Churches in the Vindication of Biſhop *Gunning* the late Lord Biſhop of *Ely*, by Dr. *Saywell*, in his Evangelical and Catholick Unity, *pag.* 302, *&c.* Guide in controverſie *diſ.* 3. *c.* 8. *n.* 84. *B. Churches coordinate may without Schiſm or fault differ from one another, or one of them from all the reſt in ſeveral Doctrines & Opinions*, &c. Thus he vindicates the Ch. of *Rome* wherein it differs from the *Greek* and other Churches, and by the ſame reaſon other Churches may differ from her without Schiſm or fault. *Heb.* 13. 17.

cils, the Laws Eccleſiaſtical and Civil of this Church and Nation. But thoſe that call themſelves *Roman* Catholicks are plainly guilty of Schiſme, for they ſeparate from the Communion of all coordinate Churches which will not embrace their Errors, and be ſubject to their Authority, they ſend Emiſſaries abroad all over Chriſtendom to withdraw Perſons from their Obedience to their own Biſhops, and ſet up Altar againſt Altar, Communion againſt Communion, contrary to the conſtant Order of the Catholick Church. So that the Diſorders, Tumults, Conventicles which he complains of in *England* are chargeable upon them. But the Proteſtants of the Church of *England* are in Doctrine moſt pure, in Charity moſt Catholick, and in their Practice and Publick Service moſt conformable to the Primitive and Catholick Church of any in the World.

Firmi. *inter Ep.* Cypr. 75. *de* Stephano *Epiſ.* Romano *ait peccatum verò quam magnum tibi exaggeraſti, quando te à tot gregibus ſcidiſti, excidiſti. n. teipſum: noli te fallere. Siquidem ille eſt verè Schiſmaticus qui ſe à Communione Eccleſiaſticæ unitatis apoſtatam fecerit, dum n. putas omnes à te abſtinere poſſe, ſolum te ab omnibus abſtinuiſti.* St. *Cyprian* did joyn with *Firmilian* in the ſame cauſe, and it was thought by them in thoſe early days that there was no obligation to adhere to the Biſhop of *Rome*, and if he did Excommunicate any upon ſuch account, he did cut himſelf off from the Unity of the Catholick Church. Unleſs in ſuch matters wherein the whole Church did agree with the Biſhop of *Rome*; and yet though St. *Cyprian* lived and died in oppoſition to the Biſhop of *Rome* as much as we do now, he is more Honoured and of greater Renown in the Church then Pope *Stephen* himſelf. *Vide Ep.* Jo. Launoii Jacob Bevilaqu. *Tom.* 8.

The ſecond Argument.

WHoever adhere to Schiſmatical Paſtors (as Schiſmatical is underſtood in our Definition) are Schiſmaticks. But all *Engliſh* Proteſtants adhere to Schiſmatical Paſtors as Schiſmatical is underſtood in our Definition, therefore all *Engliſh* Proteſtants are Schiſmaticks.

He goes about to prove that we adhere to Schiſmatical Paſtors, becauſe we derive our Succeſſion from thoſe that Ordained Archbiſhop *Parker*, and others, in Oppoſition to the major part of the *Engliſh* Biſhops,

Biſhops, who were then alive, and into the Places of many of them while they were alive, and never Lawfully deprived. This is the ſubſtance of the ſecond Argument.

In Anſwer to which, I deny that the Biſhops ſet aſide in Queen *Elizabeths* Reign were Lawfull Biſhops of the Church of *England*, becauſe they were violently and uncanonically thruſt in, or rather, they invaded thoſe Biſhopricks in Queen *Maries* days. So that the Biſhops which Ordained Archbiſhop *Parker*, and others, and thoſe that held Communion with them, were the only Lawfull Regular Biſhops of the Church of *England* at that time, they being Regularly conſtituted in King *Edward's* days, and never legally deprived. All the other of King *Edward's* Biſhops which complied, except Biſhop *Thirlby* & *Kitchin*, were dead, and ſo the full Authority muſt remain with the reſt that ſurvived, and they all but *Thirlby* did concur in the Ordination of Archbiſhop *Parker*, and others, or Communicated with them. Neither was Archbiſhop *Parker* and many others conſecrated into other Mens Places while they were alive, for Cardinal *Poole* the Archbiſhop of *Canterbury*, and about Nine or Ten Biſhops more were dead, and Archbiſhop *Parker*, and others, were elected, confirmed, and conſecrated into vacant Places in due order, according to the uſage of this Kingdom for many Ages (except in the form of the Ordinal) in which there was nothing wanting to the Eſſence and Validity of their Conſecration. So that Archbiſhop *Parker's* Authority, and many others, is beyond Diſpute alſo by the tacit conſent of the reſt, who ought to have oppoſed it at their confirmation, when they were ſummon'd to that purpoſe, if they had any Legal excep-

Compare our *Engliſh* Form with the ancient Forms in *Morinus de Ordination bus* and you will find nothing wanting that is eſſential.

exception to make against their being made Bishops, which being not done, and the Consecration proceeding, they are in all Reason and Justice shut out from any further Opposition, and they ought to be concluded to have given their tacit consent; which we may the rather believe, because many of them agreed to the Reformations in King *H.* 8. and King *Edw.* 6. days, and seem more now for Political than Ecclesiastical Reasons to refuse to comply, because they had made themselves obnoxious to all Parties already by their former changes and cruelty. So they thought it better to regain their credit with the *Romanists* by their standing out, then to be looked upon as Time-servers, and little regarded by the People. But then this Argument does demonstratively return upon the Author himself and the Popish Bishops in Queen *Maries* days, as will appear by the following Catalogue.

Bishops justly Deposed in King Edward's *days, for not obeying the Laws, and their Deposition consented to, and approved by the Bishops, as appears by their Ordaining others into their Places.*

See the Protector's Letter to Bishop *Gardner* quoted below.

Bishop
- *Bonner* of *London.*
- *Gardner* of *Winchester.*
- *Day* of *Chichester.*
- *Heath* of *Worcester.*
- *Voysey* of *Exeter.* Some say he resigned.
- *Tunstall* of *Durham.* Who is said to have resigned.

Bishops

Bishops rightly Consecrated, and in actual Possession at King Edward's *Death.*

Archbishop *Cranmer* of *Canterbury*		Consecr. *Hen.* 8.
Bishop	*Ridley* of *London.*	*Edw.* 6.
	Poynet of *Winchester.*	*Edw.* 6.
	Goodrick of *Ely.*	*Hen.* 8.
	Salscot alias *Capon* of *Salisbury.*	*Hen.* 8.
	Chambers of *Peterburgh.*	*Hen.* 8.
	King of *Oxford.*	*Hen.* 8.
	Bulkley of *Bangor,*	*Hen.* 8.
	Parfew alias *Wharton* of St. *Asaph.*	*Hen.* 8.
	Sampson of *Lich.* and *Coventry.*	*Hen.* 8.
	Kitching of *Landaffe.*	*Hen.* 8.
	Bush of *Bristol.*	*Hen.* 8.
	Barlow of *Bath* and *Wells.*	*Hen.* 8.
	Ferrar of St. *David's,*	*Edw.* 6.
	Scory of *Chichester.*	*Edw.* 6.
	Hooper of *Worcester* and *Gloucester,*	*Edw.* 6.
	Coverdale of *Exeter.*	*Edw.* 6.
	Taylor of *Lincoln.*	*Edw.* 6.
	Harley alias *Harvey* of *Hereford.*	*Edw.* 6.
	Rochester void.	

In the Province of York.

Archbishop *Holgate* of *York*		Consecrated. *Hen.* 8.
Bishop	*Aldrich* of *Carlisle.*	*Hen.* 8.
	Bird of *Chester.*	*Hen.* 8.
	Durham void.	

Of these in the Province *of* Canterbury.

Archbishop *Cranmer*, Bishop *Ridley*, *Poynet*, *Scory*, *Coverdale*, *Taylor*, *Harvey* alias *Harley*, *Bush*, *Hooper*, *Ferrar*,

Burn. Hist. part. 2. pag. 276.

Ferrar, and *Barlow* were removed, *A. D.* 1554. as Dr. *Burnet* relates: Bishop *Goodrick* died about that time, and all the rest that complyed, except Bishop *Thirlby* and Bishop *Kitchin*, either before or about the time of Queen *Maries* Death. And it does not appear they were at all active in turning out their Brethren.

In the Province *of* York.

Archbishop *Holgate*, Bishop *Bird*, turned out.

In the Province of *Canterbury* (*Rochester* being void, and *Worcester* and *Gloucester* united) there could be but Twenty in all, and we find here Eleven, *i.e.* the Archbishop, and Major Part of the Bishops unjustly and uncanonically turned out.

In the Province of *York*, *Durham* was void, so Archbishop *Holgate*, and Bishop *Bird* were the Major Part unjustly turned out.

Now let me take up our Author's Argument. Whosoever possess the Sees and Offices of Lawfull Bishops (those Lawfull Bishops yet living) or unite themselves to such as possess them, are such Schismatical Pastours.

This is our Author's Major Proposition; to which I add this Minor. But the Popish Bishops that were set aside in Queen *Elizabeths* Reign, did possess the Places of Lawfull Bishops yet living, or united themselves to such as did possess them, therefore they were Schismatical, and no Lawfull Bishops of the Church of *England*: For as soon as these Lawfull Bishops were turned out, others were put into their Places, and not only so, but contrary to all Rule and orderly Government in the Church. For, the most certain Fundamental Constitution of the Church in all Ages; and the constant Order of all Societies (which

(which is always tacitly ſuppoſed, thô not formally obſerved) is, that while particular Churches keep to the Faith and Unity of the Catholick Church, as ours had done; all things ought to be managed by the Archbiſhop and Biſhops of the Province, and ſo by the Chief Governours and main Body of the Society, or elſe things cannot be Regularly done; but here the Archbiſhop and the Major Part of the Biſhops are ſet aſide, and others put into their Places while they were yet alive, and Dr. *Burnet* adds that of the inferiour Clergy, who were Sixteen Thouſand, Twelve Thouſand were likewiſe turned out, ſo there could be nothing Regularly done by the Convocation either in the Upper or Lower Houſe. And further, they were not content with the preſent Poſſeſſion, but ſecretly ſaid in their Minds, Theſe are the Heirs come let us kill them, and their Inheritance ſhall be ours; therefore, after they had bereaved them of their Biſhopricks and their Livings, they quickly took away many of their Lives. And are not all theſe Men Schiſmaticks with a Witneſs, and all thoſe that were Ordained by them into other Mens Places and Government? It matters not to our buſineſs to purſue all the Succeſſions and Changes in Queen *Maries* days; I will rather proceed to conſider the State of the Biſhopricks after Queen *Maries* Death, when Queen *Elizabeth* reſtored the Church to that Regular Conſtitution which was ſettled before, by the undoubted Lawfull Archbiſhops and Biſhops in King *Edward*'s days.

Vid. Pet. de Marca. de Concord. Sacerdotii & Imper. lib. 8. & alibi. Jo. Launoi. *Ep.* Hen. Gondrino *ſen. Arch. T. 8.* Out of Archbiſhop *Parker.*

Biſhop-

Bishopricks void by Death.

Archbishop *Poole* of *Canterbury*.

Bishop { *King* of *Oxford*.
Capon of *Salisbury*.
Parsew of *Hereford*.
Holyman of *Bristoll*.
Glin of *Bangor*.
Brookes of *Gloucester*.
Morgan of St. *David's*.
Norwich void.
Rochester void.

Bishops in Possession of the other Bishopricks but uncanonically for the Reasons above named.

Bishop { *Bonner* of *London*.
Thirlby of *Ely*.
White of *Winchester*.
Watson of *Lincoln*.
Pool of *Peterburgh*.
Bourne of *Bath* and *Wells*.
Turbervill of *Exeter*.
Rayne of *Lich*. and *Coventry*.
Christophorson of *Chichester*.
Pates of *Worcester*.
Goldwell of St. *Asaph*.
Kitchin of *Landaffe*. Who conformed.

In the Province *of* York.

Archbishop *Heath* of *York*.

Bishop { *Tunstall* of *Durham*.
Scot of *Chester*.
Ogletborp of *Carlisle*.

'Tis

'Tis confeſſed that 14 or 15 were turned out or went away in Queen *Elizabeths* days, but according to our Author's own Argument, they were Schiſmaticks and no Lawfull Biſhops, becauſe they came into the Places of Lawfull Biſhops while they were alive, or elſe were ordained by and communicated with ſuch Schiſmaticks. I add, they uſurped their Places by turning out the Metropolitans and Major part of the Biſhops of each Province, and ſo could have no Lawfull Authority or Juriſdiction. Queen *Elizabeth* therefore ſet them aſide, and ſo removed this Violence and Uſurpation. And being willing to reſtore all things as they were ſettled in King *Edward*'s Reign, ſhe calls back the Biſhops that were ſtill alive, which were only five in number, Biſhop *Barlow*, *Scory*, *Coverdale*, *Kitchin*, and *Thirlby*. And all but *Thirlby* concurred in ſettling the Reformation; ſo we had ſtill the Major Part of the Lawfull Biſhops to renew the Succeſſion, and they did Ordain Archbiſhop *Parker*, and others, and it has been Regularly continued ever ſince. Thus the Authority of our preſent Biſhops as to Order and Juriſdiction is beyond diſpute.

One Objection was inſiſted upon by Queen *Mary*, and others, to juſtifie the deprivation of the Proteſtant Biſhops, and others of the Clergy, becauſe ſome of them were married Men, and perhaps they married after Orders, which was threatned with Depoſition by many ancient Canons.

To which I Anſwer, that living in a Married Eſtate is not by Divine Authority inconſiſtent with the Exerciſe of the Prieſthood, but was always allowed in the Church, and ever practiſed in the *Greek* Church till this day, and has been oftentimes diſpenſed with-

all

all in the *Roman* Church for secular ends. So that the allowing Marriage before or after Orders is a circumstance that depends upon the discretion of the Church; and if for some Reasons Clergy Men were heretofore prohibited to marry after Orders, yet in this long intervall of General Councils, upon the great experience of the mischiefs and inconveniences that came by forbidding it, particular Churches may dispence with that rigour; accordingly this Provincial and National Church, and the Law of the Land, which had much better Authority than the Pope, had left every body to their Liberty to marry or not to marry, as they saw good, and so they that did marry offended against no law of God or Man, and therefore were unjustly Deposed from their Bishopricks upon that account.

But then our Author says that they in Queen *Maries* days were Lawfull Bishops, and he proves it from the confession of Protestants, who grant that the Church of *Rome*, and all those of her Communion are true Churches of Christ.

Now as to the first part of the Argument, I answer, In time of great Schisme and tumultuous proceedings, there may be so far the remains of a true Church, that many Pious Christians, who are not at all, or else ignorantly ingaged in the Schisme, may be saved, but we have no reason to say that the Popish Bishops in Queen *Maries* days were Lawfull Bishops, or the governing part were then the National Church of *England*; the true Right and Authority of the Church was in those Lawfull Bishops that were made in King *Edward*'s days, and that was the true Church of *England* which did adhere to them and their Constitutions.

But

But then the Author does object, that Proteſtants do grant that the Church of *Rome* and all thoſe of their Communion are true Churches of Chriſt.

Never was People's charity more abuſed than ours of the Church of *England* has been in this kind to juſtifie the Errors and Schiſme of the Church of *Rome*, and all upon a mere, and generally, wilfull miſtake. In ſhort therefore, 'tis true, and we do acknowledge that the ſubſtance of the Chriſtian Religion is profeſſed by the Church of *Rome*, thô mingled with Errors. And ſo many that honeſtly and ſincerely ſerve God in her Communion may be ſaved; but yet many may be damned for too pertinaciouſly maintaining and propagating the Errors of the Church of *Rome*, eſpecially thoſe that deſert and refuſe obedience to the Biſhops of the Church of *England*, ſetting up Altar againſt Altar, and ſo keeping up a Schiſme amongſt us, where they have ſuch plentifull means of being better informed, and all the opportunities of ſerving God according to the higheſt Perfection of the Apoſtolick and Primitive Church.

Come we now to the ſecond part of the Argument; where the Author goes to prove that the Popiſh Biſhops did nothing whereby they became unlawfull Biſhops, for if they did, it ought to be ſuppoſed it was that, for which they were deprived, and then he ſays, all the Reaſons for which they were deprived, were reſiſting the pretended Reformation, and refuſing the Oath of Supremacy; and that was but proceeding in practice according to the common tenets, the holding whereof made them not unlawfull Biſhops. Again, whilſt they were lawfull Biſhops in Queen *Maries* days, they held it a common neceſſary point of Religion to reſiſt the Re-

formation, and refuſe the Oath of Supremacy.

In anſwer to all which I ſay, That according to the Authour's own Argument, they were no lawfull Biſhops, becauſe they either did Schiſmatically invade the Places of the lawfull Biſhops, or elſe were willingly conſecrated, and did joyn in Communion with thoſe Schiſmatical Biſhops. When the Queen therefore did ſet them aſide, ſhe did but diſpoſſeſs Men who had no juſt Right, and remove thoſe by her Civil Authority, who had no Power but what they had from force and the ſecular Conſtitution.

But perhaps it may be objected, that though their Title were at firſt defective, and they did Schiſmatically uſurp thoſe Biſhopricks, yet when their Predeceſſours were dead, that defect might be overlookt, and by the Reception of the Kingdom, their Title might be made good, and they very well confirmed in their Poſſeſſion. It would have, I confeſs, been happy, if there had been ſuch a Catholick diſpoſition in thoſe Biſhops, that they would have willingly repented and forſaken their former Errours, that ſo the Kingdom might have confirmed their Authority by the Univerſal Reception. But there were many Reaſons why they did refuſe, and could not own and receive them as lawfull Catholick Biſhops.

1. Many of them had been guilty of ſhedding much Innocent Blood, and the reſt had been conſecrated and joyned in Communion with them, and ſo in ſome meaſure were partakers of their guilt; and it was not fit ſuch polluted hands ſhould be permitted to miniſter at Gods holy Altar. For though there was a Law brought in by the corruption of later times, whereby Hereticks might be put to death,

Exod. 21.14.
2 *Chron.* 22.8.

death, yet it was a great abuſe of that Law to condemn their Spiritual Fathers and better Catholicks than themſelves, for Hereticks: It being contrary to the Divine and Canon Law, that ſuch Men ſhould be allowed to exerciſe the Epiſcopal Function, the Kingdom had great Reaſon to ſet them aſide.

Diſt. 50. c. 8. ſi quis viduam, &c. decret. lib. 5. de homicid. Voluntar.

2. It is a known Doctrine in the Canon Law and *Roman* Schools, and a frequent practice of *Roman* Catholicks to depoſe Princes and abſolve their ſubjects from their Allegiance, and endeavour to exterminate thoſe they call Hereticks, under which pretence many Princes have been deſtroyed, many Rebellions and Tumults have been ſomented, much Innocent Blood has been ſpilt, and Chriſtendom has been a miſerable Theatre of War and Confuſion. Theſe Biſhops therefore who formerly had conſented to moſt parts of the Reformation, now growing ſuch zealots all of a ſudden, and refuſing to Crown the Queen, and to give the Kingdom ſecurity of their peaceable conformity to the Government, by taking the Oath which they had formerly taken, and had nothing to except againſt, gave juſt Reaſon to ſuſpect they were guilty of the Heretical Doctrine of depoſing Princes, and ſtirring up Rebellion to exterminate the Nobility and Gentry that would not comply with them. And theſe are ſufficient Reaſons why they could not allow them to have care of the Peoples ſouls, which might have been to the utter deſtruction of the Queen and Kingdom. For 'tis notorious there were many attempts made, and by ſome of them to that purpoſe, and the Pope ſome Years after did actually Excommunicate and Depoſe the Queen, and charge all

15. Q. 6. c. 3, 4, 5. Decret. lib. 5. de Hæret. c. 13. ſext. Decret. lib. 2. Tit. 14. c. 2. ad Apoſtolicam Tit. Papa Imperatorem deponere poteſt. Thomas. *2. 2dæ q. 12. Art. 2.*

See Acts & Mon. *vol. 2. p.* 337. &c. *Tortur. Tort. p.* 150. *nihil ab iis queſitum ut facerent quam quid his jam ante fecerant ſub.* Hen. *ſcil.* 8. & Ed. 6. Heathus, Bonnerus, Tonſtallus, Thurlbeius *tum Epiſcopi*; Baynus, Burnus, *reliqui, nondum Epiſcopi--aliis quoque ut præſtarent Authores fuere etiam illorum quidam libris ſcriptis defenderent quid hic iniqui ſi de eodem iterum compellentur.*

Men under an Anathema to withdraw from her Obedience and Communion, and that was the Foundation of the present Schisme of *English* Papists, and many Rebellions and Treasons amongst us.

3. If there had been none of these Exceptions against the Persons of these Bishops, yet the Publick Service which they did impose, will justifie all Men before God and the Catholick Church, for not joyning in Communion with them Because

1. All People were in common account obliged to Worship that which is in the Priests hand, and in the Pix, with Divine Honour, as God himself, when we have Reason, Scripture, and the Authority of Catholick Tradition to perswade us to believe it to be Bread and Wine, and therefore they could not Worship it without the guilt of Idolatry, while they were of that mind. For though it be the general belief of most Christians Ancient and Modern, that the Body and Blood of Christ are verily and indeed taken and received by the faithfull in the Lords Supper, yet there is no Reason to believe the Body of Christ is in the hand of the Priest, or in the Pix; for our Saviour says only take eat this my Body, and many Churches and Divines say 'tis the Body of Christ *vescentibus & sumentibus*. But none but the Church of *Rome* does teach it is upon the Altar, and in the hand of the Priest, and that what is there is to be adored.

2. Our Saviour says *except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you*. And the Church of God did partake of the Holy Communion in both kinds for above twelve hundred Years together, and all other Churches, but the *Roman*, do receive it in both kinds at this time.

The

Vid. Bull Pii 5. *apud Cambd. p.*179. *Tortur. Tort. p.*148. *audet Apologiæ Author asserere neminem* [*Pontificiorum*] *Religionis causa in judicium vocasse* [*Reginam scil.*] *neminem ad supplicium condemnasse quamdiu scilicet rem religionis agerent, nec cum religione Rebellionis semina permisterent, neque priusquam* Pius *Papa per Bullas suas hic in* Angliam, *per copias vero & cohortes suas ibi etiam in* Hiberniam *impetum & impressionem fecisset. hic plumbo ibi ferro, in* Anglia *clavibus in* Hibernia *gladiis rem gessisset. Conf. Aug. c.*10. *Chem. exam. Ger. de cœna Dom. Cal. l.*4. *instit. c.*17. §.19. *John* 6. 53. Card. *Bona Rer. Lit. l.*2. *c.* 18. *semper enim & ubiq; ab Ecclesiæ primordiis usque ad seculum* XII *sub specie panis & vini, &c.*

The niceties therefore of the Council of *Trent*, and the *Roman* Schools cannot justifie our disobedience to the command of Christ, and the constant Tradition of the Catholick Church.

3. They would allow no other Publick Service but in *Latin*, which People generally did not, nor never were likely to understand. Contrary to the plain word of God, 1 *Cor.* 14.

These were sufficient Reasons, to omit many others, why the Queen and Kingdom should refuse to receive and to confirm those Popish Bishops; and consequently the Schisme that was made was wholly at their door. And the Protestants in joyning with the Reformed Bishops, did nothing but that they had warrant to do from the word of God, and the Catholick Church, and all other Churches ought to endeavour in a Christian and peaceable manner to reform these and other abuses as we have done.

The third Argument.

THat Archbishop *Parker*, and all his associates, and consequently all who adhered to him, or adhere to their Successours, were and are Schismaticks, separate from the whole true visible Church of Christ, because they were consecrated by *Barlow* who was intruded into the Place of *Christophorson* Bishop of *Chichester*. *Scory* was put by King *Edvard* 6th into *Days* Place, then being Bishop of *Chichester*. *Coverdale* into *Vesey's* Place. *Hodgkins* was only a Suffragan, but communicated with these three in the Consecration, and therefore became a Schismatick.

As our Author does only in this Argument vary in form and circumstance from his former Arguments, so I must apply the same Answer for substance

ſtance to his Aſſertions. *Day* and *Veyſey* were juſtly ſet aſide in King *Edward*'s Days, for not conſenting to the Decree of the Major Part of the Biſhops, as appears by the Protector's Letter to Biſhop *Gardner* in Dr. *Burnet*'s collection; and Biſhop *Story* and *Coverdale* were by the conſent of the Archbiſhop and Biſhops Regularly ſettled in their Places, in peaceable times wherein no cruelties were exerciſed, no Man was put to Death for his Religion, and only that Diſcipline was uſed to turn out thoſe that would not quietly ſubmit to the Determinations of the Major Part of the Biſhops of the Province; and as for Biſhop *Barlow*, he was Conſecrated a Biſhop of this Church near twenty Years before, in King *Henry* the Eight's Days, and ſo was Biſhop *Hodgkins* Suffragan of *Bedford*. So that we have the Four Conſecratours of Archbiſhop *Parker* duly conſecrated in quiet times by the Archbiſhop and Biſhops of the Province, and therefore endued with the undoubted Power both of Order and Juriſdiction beyond all Diſpute. Therefore unleſs any can ſhew a better Title, not only the Power of Order which they did conſer, but of Juriſdiction alſo, muſt be unqueſtionable, and conſequently the whole Succeſſion of *Engliſh* Biſhops ever ſince, is exactly Regular and Canonical. The only pretenders to a better Title were thoſe fourteen Popiſh Biſhops ſet aſide by Queen *Elizabeth*: But theſe four Mens Title is more firm and Ancient then theirs, for the Popiſh Biſhops were either ſuch as were legally Depoſed, and thruſt themſelves afterwards in the Places of the Lawfull Biſhops, and then put many of them to Death, or all elſe but Biſhop *Thirlby*,

Coll. of Record. part. 2. p. 155. This is our expreſs Pleaſure --- where there is a full conſent of others the Biſhops and Learned Men in a truth, not to ſuffer you, or a few others with wilfull headineſs to diſſwade all the reſt.

About the begining of the Queens Reign Biſhop *Jewels* defence of the *Apol.* 2 part. Ed. 1567. p. 130. Our Biſhops are made in Form and Order as they have been ever by free Election of the Chapter, by Conſecration of the Archbiſhop and other three Biſhops. ------ p. 131. To be ſhort, We ſucceed the Biſhops that have been before our days. We are Elected, Conſecrated, Confirmed, as they were.

were

were ordained by, or communicated with them during their Schiſme and Uſurpation, and therefore neither the Ordainers nor Ordained had any Right or Juriſdiction in the Church of *England*; ſo that Biſhop *Barlow*, Biſhop *Scory*, Biſhop *Coverdale*, being undoubted Regular Biſhops of the Church of *England* at King *Edward*'s Death, and all that was done in Queen *Maries* Days being acted by Biſhops that had no Lawfull Juriſdiction, the Regular Authority of Ordaining and conferring Juriſdiction, as well as Order, was devolved to them, and they might take Biſhop *Hodgkins* into their Aſſiſtance to add the greater ſolemnity to their Ordination, ſo that thoſe Fourteen, were ſo far from being Regular Biſhops of the Church of *England*, that they will not be able to clear themſelves of Schiſme, Murder, and the damnable Hereſie of the Depoſing Doctrine. 'Tis very unreaſonable therefore that the Biſhops of the Church of *England* ſhould be charged with Schiſme, for declining their Authority, ſo long as they have a Regular Succeſſion from the undoubted Lawfull Biſhops who were free from any ſuch foul guilt or ſuſpicion, and the Clergy were ſo well ſatisfied with their Authority, that of 9400, above 9200 did readily ſubmit to it, and heartily embrace the Reformation; and the Queen, Nobility, Gentry, and the whole Kingdom, as I ſaid before, did willingly and joyfully adhere to their Communion, and for ten or eleven Year lived in Peace and Unity; till the Pope by his Bull of Excommunication and Depoſition made a diſturbance.

That they concurred in Conſecrating Archbiſhop *Parker*, &c. See Mr. *Maſon de Miniſter*. Angl. *p.* 353. out of the Regiſt. *Cambd. Eliz. p.* 38. Biſhop *Godwin de præſulib.* Angl. *in Vita* Parkeri. Archbiſhop *Bramhall*. The Conſecration and Succeſſion of the Proteſtant Biſhops juſtified, and many others.

Cambd. Eliz. p. 36.

See *Cambd. Eliz. p.* 179.

The-

The fourth Argument.

WHoſoever ſubject themſelves unto theſe as their Lawfull Paſtours, who have no Juriſdiction over them, are Schiſmaticks. But *Engliſh* Proteſtants ever ſince Queen *Elizabeths* time have ſubjected themſelves to theſe as their Lawfull Paſtours who have no Juriſdiction over them; Therefore, *&c.* are Schiſmaticks.

The ſecond Propoſition he proves, becauſe we had no Regular Succeſſion at home, nor derived none from abroad, and could have none from *Rome*, *Conſtantinople*, or any other Church.

But all this is founded upon a falſe and groundleſs ſuppoſition. Whereas we had Four True, Lawfull, Regular Biſhops, with full Power of Order and Juriſdiction, from whom we derive our Succeſſion (and might have had many more, had not they unjuſtly put them to Death) and ſo needed not any aſſiſtance from *Rome* or *Conſtantinople*, or any Place elſe.

And as for the Conſtitution of our Church, it is eſtabliſhed by Divine Right, committed to us by Succeſſion from Chriſt and his Apoſtles, and we act by the Power we received from the Holy-Ghoſt, [a] for the Paſtoral Charge, the Care of Souls, the Right and Power of Baptizing and Conſecrating the Euchariſt, the Power of binding and looſing, the Power of Ordination, &c. are all Spiritual Offices received from God. Neither do we derive them from any ſecular Magiſtrates; [b] but from the Biſhops of the Province [c] according to the conſtant Tradition of the Church, which St. *Cyprian* [d] ſays, did deſcend down from Divine Tradition and Apoſtolical obſervation, and the Council of *Nice*, and other General Councils approve

[a] *Acts* 20.
[b] Artic. of the Church of *Engl.* 37.
[c] The Book of Ordination, receive the Holy Ghoſt for the Office & Work of a Biſhop in the Church of God, now committed unto thee by the Impoſition of our hands. *Ignat. Ep. ad* Smyrn. & Trall. Tertull. *de Bapt. c.* 17.
[d] *Cypr. Ep.* 68.

approve and confirm the ſame: And as for many of the Formalities that are uſed in the firſt Nomination, Election, and Confirmation of Biſhops, they were not obſerved by Chriſt and his Apoſtles, nor commanded by the Church, and ſo are accidental Ceremonies appointed by the State to teſtifie their good liking of the Perſon, that as the Church doth think him well qualified and fit to be Preferred to ſuch a Sacred Office, ſo the State is well ſatisfied, that he is a Man that will be Uſefull and Faithfull to the Temporal Government; which is agreeable to the Apoſtles direction, *that he ſhould have a good report of them that are without.* But ſtill that which is Eſſential, and the Authority and Power to execute the Sacred Office of a Biſhop or Prieſt in their reſpective Charges, is derived from the Biſhops of the Province: and after great Violence and Diſorder, from as many, or the Major Part of them which ſurvive. And this Method is eſtabliſhed and allowed by the Catholick Church as long as Provincial and National Churches keep to her Faith and Unity, as Ours has done. So that every Biſhop and Prieſt orderly conſtituted in his Place, does act by the Power and Appointment of the Catholick Church, and they contemn the Catholick Church, that deſert and diſturb them in the performance of their Office. Hence we may underſtand our Saviours meaning, when he ſays, *if he neglect to hear the Church let him be unto thee as an heathen man, and a publican.* Which in the firſt place, does require us to hear our own particular Pariſh Prieſt, and Biſhop, while they are Conſtituted, and live in the Unity of the Church, but principally it does oblige us to hearken to the Catholick Church. So that if our own Paſtors turn Hereticks, or ſet themſelves up by undue

1 Tim. 3. 7.

Matt. 18. 17.

undue means, and not according to the Order of the Church, they are not to be hearkned to, but we must according to our Saviours command *hear the Church*, and not those Pastors that will not themselves *hear* and *obey* the *Church*, as the Pope and his adherents in *England* do not.

Can. Apost. 1. *Concil. Nicen. Can.* 4.

So that though Archbishop *Parker*, and others, were Ordained but by Four Bishops (which is more then the Canons do require to be present) yet it was according to the Constitution and Order of the Catholick Church, and so all Catholick Bishops must allow and approve of what was done: And they and their Successors are established by Christ, according to that Command and Authority which he gave to his Apostles, to whom, as he gave Authority over the whole World, so he hath promised to be with them and their Successors to the end of the World.

Matt. 28. 19, 20.

And none have better asserted and maintained the Divine and Apostolical Right of Episcopal Government, as well against the Pope and Jesuits, [a] as the Presbyterians and Erastians, then the Bishops [b] and Divines of the Church of *England*. Our Author therefore does take wrong measures, and seems not to be acquainted with the State of our Affairs, when he does object to us the deriving our Spiritual Authority from secular Magistrates: For no Church in the World hath more heartily defended the Episcopal Primitive Church Government, in oppositon to the Pope [c] and other Innovators, than ours has done.

[a] See what opposition was made by the Pope and Jesuits to the Divine Right of Episcopacy in the Council of *Trent*, in the Hist. of Father *Paul* & Card. *Pallavicini*:

[b] Bp. *Andrews*, Bp. *Bilson*, Bp. *Downham*, Bp. *Hall*, Bp. *Taylor*, Dr. *Hammond*, Dr. *Heylin*, &c.

[c] Petrus *de* Marca. *de concordia Regni & Sacerdotii lib.* 3. *c.* 5. *n.* 1. *Antiquo juri universalis Ecclesiæ assensu roborato successit jus novum quod anno Domini* 836. *publicari cepit adnitente* Nicolao *primo & aliis Pontificibus*, &c. Voell. *in Præfat. ad* Codic. *Can. justell. pag.* 1. jus novum *veteri successit circa annum Christi* 836 *& paulatim invaluit in occidente*, &c. This New Law was the Popes usurping the Power of Choosing and Confirming of Bishops, and receiving the last Appeals.

Appeals from all Churches which before did belong to the Archbiſhops and Biſhops of the Province, as the General Councils do ſhew, & *de Marca*, and others, have learnedly proved, and ſo acknowledge that Uſurpation which we charge upon the Pope.

And now we have been Governed by many Succeſſions of Archbiſhops and Biſhops, according to that Divine Tradition and Apoſtolical obſervation; and are at this day ſettled under the Conduct of as Learned, and Pious Biſhops and Clergy, as perhaps ever has been in any Age, ſince the firſt Founding of the Chriſtian Church, and heartily United in the Profeſſion of, and Conformity to, the truly Ancient, Catholick, and Apoſtolick Faith and Diſcipline, which is Eſtabliſhed in the Church of *England*, in Provincial and National Synods, and likewiſe by the Law of the Land; neither are there any that pretend any Succeſſion derived down in oppoſition to ours, much leſs a Regular and Orderly Juriſdiction over us; and if the Popiſh Biſhops in the beginning had a pretended claim, yet they being all long ſince dead, and none continued to Succeed in their Places, all Pretence is now wholly out of Doors, and the Preſent Biſhops are guilty of no Schiſme, their Order is undoubted, and their Succeſſion uninterrupted, and ſo their Title and Authority is as firm and unqueſtionable as any upon Earth; and they muſt be Schiſmaticks before God and the Catholick Church, that do not ſubmit to them, and joyn in their Communion in all Lawfull Things, as the Service of our Church is in all its Offices and Adminiſtrations beyond Diſpute; and to joyn in them is all that is required of any Lay-perſon to be a Member of our Communion.

See our Articles, Liturgy, and Canons; beſides, We retain great part of the Ancient Canon Law, though We reject the *jus novum*, brought in by the Pope 836 Years after Chriſt.

And now I have vindicated the juſtneſs of the Authority of the Church of *England*, let us conſider with what a different ſpirit and temper the Reformers

did proceed, from that of the Papists; on the side of the Reformers nothing but love, kindness and charity: on the part of the Papists, nothing but Cruelty, Murder, and Destruction. For they did not only uncanonically Depose their Spiritual Fathers, the Lawfull Bishops in Queen *Maries* Days, but Archbishop *Cranmer* of *Canterbury*, Bishop *Ridley* of *London*, Bishop *Latimer*, Bishop *Hooper*, and Bishop *Ferrar*, were burnt to Death, with many other Priests and Lay-persons, and others were forced to fly their Country to avoid the like Destruction.

See B. *Andrews Tortur. Tort.* from p. 144. to 152. largely shewing the Treasons and Cruelties of the Papists, and the Mercy and the Clemency of the Reformers, besides what does appear in Acts and Monuments, and other Histories of those times.

Now come we to consider how these Bishops that had been the cause of all this Cruelty and Bloodshed in Queen *Maries* Days, and were wrongfully thrust into the Places of the True and Lawfull Bishops whom they Murthered, or forced to fly their Country, were treated themselves by the Reformed Bishops when the Tide was turned another way, as it was in the Days of Queen *Elizabeth*. And one would think that the Nation being thus exasperated against them by the cruel Usage they shewed to others, they would meditate the like Revenge, and retaliate upon them with the like severity, but it is quite contrary to the meek Spirit of Orthodox Christians, thus to embrue their hands in Blood upon the account of Religion, or to seek to Revenge themselves in the like manner. They committed their cause to God, in whom they did put their trust, and left it to him to plead it with their Adversaries. But they themselves did render nothing but Good for Evil, Mercy for Cruelty: And though they did remove the Bishops from those Sees to which they had no just Title, because they were Men of Blood, and would not conform to the Publick Order settled in King *Edward*'s Days, and

and give such security to pay due Allegiance to her Majesty, as in justice they ought to have done, yet they were treated with all civility. Archbishop *Heath* was suffered to abide in one of his own purchased Houses, never restrained to any Place, and died in great Favour with the Queen, who bestowed many Gracious Visits on him during his Retirement. *Tunstall* Bishop of *Durham* spent the remainder of his time with Archbishop *Parker*, by whom he was kindly entertained and honourably buried; the like civility was shewed to *Thirlby* Bishop of *Ely* in the same house, and to *Bourn* Bishop of *Wells* by the Dean of *Exon*, in which two Houses they died about ten or eleven Years after. *White* Bishop of *Winchester*, though at first imprisoned for his Insolencies, after some time was suffered to enjoy his Liberty, and to retire himself to what friend he pleased. The like Favour was shewed to *Turbervile* Bishop of *Exeter*, who being a Gentleman by Birth of an Ancient family, could not want friends to give him Entertainment. *Watson* Bishop of *Lincoln* having endured a short restraint, spent the remainder of his time with the Bishops of *Ely* and *Rochester*, till being found practicing against the State, he was finally shut up in *Wisbich* Castle, where at last he died. *Oglethorp* Bishop of *Carlisle* died soon after his deprivation, of an Apoplexy. *Bayne* Bishop of *Lichfield* of the Stone; and *Morgan* Bishop of St. *Davids* of some other Disease the *December* following his deprivation, but all of them in their Beds and at perfect Liberty. The rest disposed of themselves as they pleased, but no restraint was laid upon them, and were perfectly out of all Fear or Danger of hard Usage, so far were the Reformers from putting them to Death upon the

Bp. *Andrews Tortur. Torti pag.* 146.

Cambd. Eliz. p. 28. *adeo indignati sunt* Lincolnienſis & Wintonienſis. [Watſonus & Whitus] *ut Regina & hujus ab Eccleſia* Romana *defectionis Authores excommunicationis cenſura feriendos cenſuerunt qui ab hanc cauſam incarcerati. Prudentiores a Pontifici* Romano *hanc potius committendam eſſe ſtatuerunt.* Acts & Mon. *vol.* 3. *p.* 988.

the account of Religion. Only Bishop *Bonner* was kept in the Tower for his own security, to preserve him from the outrage of the multitude, which he had highly exasperated against him by his former Cruelties: But so gentle was his Usage, and so answerable in all respects to his Character; that one would have lookt on it rather as a chosen Retirement, than a Restraint.

This clear account being given of the Lawfull Authority, and undoubted Succession of the Bishops in Queen *Elizabeths* Days, by whom the Reformation was continued, which was happily begun in King *Edward* the sixth's Reign; come we now to consider the state of the inferiour Clergy at that Change, as we have it set down by Mr. *Cambden*, who wrote the Annals of those times. The account that he gives us is this, that the Number of Ecclesiastical Promotions was 9400, of all which, only 80 Rectors of Churches, 50 Prebendaries, 15 Presidents of Colleges, 12 Archdeacons, 12 Deans, and six Abbots were turned out, in all 175, most, if not all of them very likely put in unjustly in Queen *Maries* Days, or else chosen out particularly for their known Obstinacy and Humour, in contending for the Errours of the Church of *Rome*. And yet what a poor handfull they were to the rest, which were above 9200, who did return to Lawfull Settlement of the Church in King *Edward*'s Days, and the true Canonical Bishops then remaining, who concurred in Ordaining Archbishop *Parker* and other Bishops, restoring and setling the Reformation.

Cambd. Eliz. p. 36.

God Almighty in his due time put an end to all those immoderate Heats and Contentions; and inspire Papists and other Dissenters with that charitable

table and peaceable Temper which always eminently appeared in the true Catholicks of the Church of *England*: And let all those that heartily desire the Advancement of Religion, and the Salvation of Mankind, consider, that the way to promote the Glory of God, and the Peace and Unity of the Church, is not to carry on secular designs, to impose the private Opinions of the Council of *Trent* and *Roman* Schools, nor yet the Fanatical Devices of some Modern Reformers, but by maintaining the truly Ancient and Apostolick Faith, Devotion and Discipline, delivered and recommended to us by the Word of God, and Example and Authority of the Primitive and Catholick Church, which is, and can be observed no where in greater Perfection, than in the Church of *England*, as is Established by Law.

THE END.

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LAunor's Epistles lately proposed to be Printed in *Folio*, being now almost finished; All Gentlemen that intend to have the Benefit of the said Proposals, are desired to pay in their first Payment (according to the Printed Proposals) to the Undertaker *Edw. Hall*, Bookseller in *Cambridge*, at, or before the first Day of *August* next, He intending after that time to take in no more Subscriptions.

June 22.
1688.